UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

No. 221. (Vol. XIX)—2. FEBRUARY, 1922. ONE PENNY.

THE LATE DOWAGER LADY O'HAGAN.
From Roman Catholic to Unitarian.
Died Nov. 20, 1921 (see P. 12).

Notes and News.

EDITOR'S NEW ADDRESS: Will all correspondents please note that owing to family considerations the Editor has now removed from Leicester, and that his address is, 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

WANTED.—Annual Vols. 1, 2, 3. In answer to appeal in last issue for copies of these volumes there has been but little response. Two copies of Vol. 1 and one of Vol. 3 is the only result. Editor will exchange for more recent volumes.

We deeply regret the "breakdown" in health of our esteemed Women's League contributor, Mrs. Bernard Allen; she has our deepest sympathy and best wishes for a speedy recovery which are shared without a doubt by our readers. At the same time we record thanks to Mrs. Allen for all her help including the securing of an able and efficient deputy in Miss E. Johnstone whose contribution appears on another page.

The publication in last issue of a front page picture and a historical notice of Waverley Road Church, Birmingham, has drawn a peculiar protest from one "G. V. H." He encloses his copy to the Editor and writes along the border of the front page in red ink: "Why boom the Church in a Unitarian paper? It is *not* exclusively Unitarian. It stands on a *broader basis* Give it a chance to *live*. "Old Waverley Road—its "No-Sectarian.

G. V. H."

Why should notice be taken of the above? Is it worth it? Only to explain that this Magazine "booms" no individual Church, but publishes information about Churches, for the interest of its readers. The block for the picture and the historical particulars were supplied almost in their entirety from the Waverley Road Church, which chooses its ministers from the Unitarians, and is identified with the Unitarian attitude and movement. No Unitarian Church is "exclusively" Unitarian. None are excluded who seek to be included. There is no "broader basis" for any Church than the undogmatic and open trust deed basis of Unitarian Churches. Can anything be more "no-sectarian" than that? The Waverley Road Church will *live* whether we notice it or not, and we believe that such notice is no hindrance to it.

The following from the Chicago "Unity" is given as a description of the teaching of Abdul Baha, the Persian religious reformer who died on November 28th last: "The foundation of Abdul Baha's teaching is the principle of Unity. Unity proceeding downward from the primal Oneness, into the manifested worlds of Separation, there undergoing an essential evolution linking together the mineral, vegetable, animal and human worlds—unity lost in principle by human consciousness during a certain period now at an end; unity recoverable amid the present division of experience into the several planes, each with its manifestation upon social existence—unity claiming at this stage of human development a new degree of influence throughout all affairs."

We notice that while Rev. H. H. Johnson, B.A., of Cross Street Chapel, Manchester, refuses to take to himself the name of "Unitarian," he expressly identifies himself in his "challenge" to the Bishop of Manchester, with those religious opinions which he says are "ordinarily known as Unitarian."

"The Essex Hall Year Book" for 1922, edited by Sydney H. Mellone, M.A., D.Sc., price 2/- net, published at Essex Hall, Essex Street, London, W.C. 2, is really the year book of the Unitarian and Free Christian Denomination, and it is issued by the British and Foreign Unitarian Association. It contains names and particulars of 341 Unitarian Ministers, and 13 Lay Ministerial workers in Great Britain and Ireland, and 13 Ministers in British Dominions over the seas; also of 357 places of worship, besides information concerning various denominational societies, Associations, Sunday Schools, Funds, and much other valuable matter. Every Unitarian ought to have a copy on his bookshelf as a useful book of reference.

Two Memorial Windows have been unveiled at Dob Lane Chapel, Failsworth, Manchester.

Ministerial Changes. Rev. F. Mount Mott, resigned at Cardiff; Rev. A. S. Hurn, M.A., D.Litt., has accepted appointment to Great Meeting Chapel, Leicester; Mr. W. Bottomley, of Yeovil, has accepted an invitation to be Minister at Taunton; Rev. R. Nicol Cross, M.A., Mill Hill Chapel, Leeds, has accepted appointment to Rosslyn Hill Chapel, Hampstead; in Ireland, Rev. A. M. Bell, B.A., has been installed at Ballyclare; Rev. E. J. Fripp, B.A. at All Souls, Belfast; Rev. Edgar Lockett, at Holywood, Co. Down; Rev. A. Scruton, of Stockton, has accepted an invitation to become Minister of the Unitarian Church at Aberdeen.

Deaths. Alderman Wm. Wadsworth, Todmorden, Dec. 18th, 62; Rev. Joseph Anderton, Liverpool, Dec. 15th, 80; Mrs. A. W. Gair, St. Albans, Dec. 14th; Miss Frances Jones, Hampstead, Dec. 19th, 82; Mr. Henry Hyde, Urmston, Manchester, Dec. 20th, 79; Mrs. John Dickinson, Middleton, Dec. 26th, 60; Sir Wm. Hy. Tate, Bart., Rhuddlan, Flint, Dec. 31st, 80; Rev. Wm. Lindsay, Sunderland, Jan. 2nd, 60; Dr. Brice Smith, Belfast, Jan. 2nd, 83; Mr. James Thompson, Pudsey, Leeds, Dec. 21st, 76; Rev. John Felstead, Mapperley, Nottingham, Dec. 10th; Mrs. Edwin Milnes, Birkenhead, Jan. 2nd, 78; Miss F. E. Leigh, Cardiff, Dec. 27th, 17; Mrs. Wm. Haslam, Kensington, London, formerly of Bolton, Jan. 6th.

GOD CREATING MAN.

WHERE is one that, born of woman, altogether can escape
From the lower world within him, moods of tiger or of ape?
Man as yet is being made, and, ere the crowning Age of ages,
Shall not aeon after aeon pass, and touch him into shape?
All about him shadow still; but while the races flower and fade,
Prophet eyes may catch a glory slowly gaining on the shade,
Till the peoples all are one, all their voices blend in Choric
Hallelujah to the Maker. "It is finished! Man is made!" —Tennyson.

The Unitarian Women's League.

By Miss E. JOHNSTONE.

IT is with feelings of deep sympathy and sincere regret that this month's record of our League work and workers must open.

Our dear and highly esteemed President, Mrs. Bernard Allen, is suffering from a break-down in health, which necessitates complete rest from all public work. During those terrible years of bloodshed and horrors, her name became a household and a loved one in England, but we shall never realise or know how greatly it was loved and honoured by the suffering soldiers and children in France and Belgium. She had truly earned a "rest" which she never attempted to take and enjoy—and so to-day Nature has uttered her protest! Our great hope and wish is that health and strength may soon be renewed, and that ere many months are passed we may again have her bright and cheery presence in our midst again.

In the North the news of the "breakdown" in health of our young and promising League worker and preacher, Miss Barbara Thomas, comes as a shock to us all. She has most willingly given of her best in these fields of labour, and our branches, as well as our smaller churches, have been uplifted and encouraged by the words of inspiration and the lofty truths and messages she has conveyed to them. At the Chowbent bicentenary meetings, held in the autumn, her uplifting enthusiasm and the beautiful wording of her thoughts made a lasting effect on the hearts of her audience. That she, too, may soon regain her health, strength, and renewed vigour is our earnest wish.

In the death of Miss H. M. Johnson the Temperance cause has lost a self-sacrificing and fine worker. Her name, too, is a highly respected and loved one, and at the moment it seems simply impossible to imagine who is going to do the work she has been called upon to give up. For her sake and for the sake of the Great Cause she so nobly worked for, we hope that others will feel the call to be up and doing, that her labours may be carried on and her sacrifice not be in vain.

By the death of our dearly loved Mrs. Dowson, our League and that of very many other good causes has lost an old and deeply honoured worker. Her optimistic outlook, her sunny smile, her cheery words, yea even her firm lingering handshake, are losses all who knew her must share. We have looked up to Mr. and Mrs. Dowson as pillars of our great faith, united in all good works, and truly one in heart and good deeds. Because our loss is so great our sympathy is the deeper with those who were nearer and dearer to her.

A new branch has been started at Longsight, Manchester, which has our best wishes for a long, useful and happy life.

On Friday, Jan. 27, Manchester District Associate Branch invited the Conference of Ministers meeting in the Memorial Hall, Manchester, to be their guests for tea. This was a novel innovation appreciated by the recipients.

The need of a Ladies' Committee connected with Memorial Hall meetings is often felt; perhaps this might be formed in the near future.

A hearty welcome is accorded Mrs. J. W. Lee who has come to the Denton U.W.L. Branch.

An account of the big meeting, held at Bank Street, Bolton, on Jan. 28th, when Miss Brooke Herford kindly took Mrs. Bernard Allen's place, will appear in the next issue.

Reports from branches show that the League of Nations Union and the Russian Famine Fund are receiving support. Both objects need all the help each and every Branch can give, and none is too small to "do its bit."

NOTE.—The writer will be pleased to receive news from branches not later than first Saturday of the month for insertion in this column.

Rev. Hy. Williamson, Dundee, points out that a changed view of the Bible has come over the Orthodox Churches of Scotland from that of accepting the whole Bible in its entirety as the Word of God, to the new expression—"the Word of God as contained in the Old and New Testaments."

The Late Dowager Lady O'Hagan.

THE death of the Dowager Lady O'Hagan on Nov. 20th last, recalls what was a notable event in 1896, when it was announced that Lady O'Hagan had severed her connection with the Roman Catholic Church and had become a Unitarian. This change cost Lady O'Hagan the loss of many of her cherished friends. But she never faltered. She had in 1895, when in London, attended the services at the Kentish Town Unitarian Church, and as her home was usually at Towneley Hall, Burnley, she connected herself and family with the Trafalgar Street Unitarian Church of that town under the ministry of the Rev. A. Cobden Smith, having already presided at the welcome meeting on his entering upon his appointment. She took a keen interest in the affairs of the church, and a prominent part in various denominational functions and assemblies of Unitarians in different parts of the country. Her eldest daughter married Rev. L. de Beaumont Klein, who had also been a Roman Catholic and had become a Unitarian minister. Lady O'Hagan was the youngest daughter of Col. Charles Towneley, and a grandaughter of the Second Earl of Sefton. In 1871 she married Baron O'Hagan, Lord Chancellor of Ireland, the first Catholic to hold that position since the time of James I. The Towneleys had resided at Towneley Hall for nearly 1,000 years. When the family estates came to be divided between Lady O'Hagan and her two sisters, Towneley Hall fell to her share. This property she sold later to the Burnley Corporation for a public Park, Museum, and Art Gallery, but she still had a country house in the neighbourhood, The Hollins, and played an active part in Burnley affairs. Her fatal illness began with a seizure while at a meeting of the Burnley Education Committee on Thursday, Nov. 17th, her death on the Sunday following ending a remarkably active earthly career, in her 77th year.

Unitarian Worthies.

2.—JOHN BIDLE.

By the Rev. W. A. FOX, M.A.

JOHN BIDLE, or Biddle, was born at Wotton Edge in Gloucestershire, in 1615. He early attracted the notice of Lord Berkeley, who allowed him £10 a year to study at the Grammar School in his native town. In 1634 he entered Magdalen Hall, Oxford, where he took his B.A. in 1638 and was M.A. three years later. He became master of the noted school of St. Mary de Crypt in Gloucester. Here he came to hold heretical views on the doctrine of the Trinity, and a confession of his belief was required of him in 1644. Next year he was brought before a Parliamentary Commission and being betrayed by a friend he was put in the common gaol till he could be brought before Parliament. Next year Archbishop Usher tried to bring him back to orthodoxy, but in vain. Before a Committee of the Commons he admitted that he was not a Trinitarian. In April 1647 he wrote from gaol to Sir Henry Vane to cause him to be brought to trial. Vane brought his case once more before Parliament and his imprisonment was made more stringent. During its course, he produced his pamphlet against the deity of the Holy Spirit, which caused much excitement. He was once more brought before the bar of the House, but compelled to remain in prison, while the offending tract was burned by the hangman. This circumstance caused a second edition to be issued. On May 2nd, 1648 an Ordinance was passed dooming to death all who refused to believe in the doctrine of the Trinity. This year he issued his tract "The Testimonies of Irenaeus, Justin Martyr, etc. concerning that One God and Three Persons of the Holy Trinity." By this means he hoped to confute those who relied on the Fathers rather than the Scripture. He still remained in prison unexamined, though Dr. Gunning afterwards Bishop of Ely strove to convert him. At length a magistrate of Staffordshire moved by his saintliness, secured his freedom. This did not last long, and he was sentenced by Bradshaw to a further term of imprisonment. Firmin strove to enlist Cromwell's interest in his case, who replied, "You curly-headed boy, do you think I'll show any favour to a man who denies his Saviour and disturbs the government." By the Act of Oblivion of 1652 Bidle was once more set free and remained out of prison for two years, during which he translated the heretical "Racovian Catechism." In 1654 he published "A Scriptural Catechism and a Catechism for Children," which was distinctly Unitarian, though he himself adopted the phrase "Mere Christian." Once more he found himself in prison, but was removed to the Scilly Isles on October 5th, 1655. Here he wrote his treatise on the "Revelation," which proved as heretical as the rest of his works. At length he was once more set at liberty and found his way to London a little later, where he established a congregation. Nothing further is heard of him till the return of Charles II. But the Restoration brought him no more relief than to any other Dissenters. On June 1st, 1662 he was seized with a few of his friends. They were tried at the next Sessions of the Common Law and once more Bidle was condemned to imprisonment. Here he soon died on September 3rd of the same year. He was

buried in the new Churchyard in Petty France, Moorfields and a tomb was set over his mortal remains commemorating his many virtues. John Bidle, one of the earliest English Unitarians though he never used the name as, has already been remarked, was a man of a singularly gentle and loving spirit. He was no ascetic, but could be merry in suitable company and with that kindly mirth which is the salt of the best company he suffered much for his convictions and now he has his reward.

For a fuller account of Bidle v. " The Unitarian Penny Library " under the title of " Four Unitarian Martyrs " by the present author.

Unitarianism and Modern Thought.

UNITY is the root word of Unitarianism. In its earliest form it was the Unity of God in one undivided and sole Deity. This it retains as its fundamental idea. And consequently it is opposed to pluralism, to polytheism in any form, be it trinity or any other number, for there is no more reason or logical necessity for three persons in the Godhead than for three hundred. But Unitarianism is not limited to its first historic expression. It is a living and growing system of thought and belief. It has no dogmatic conditions, unless it be that absolute freedom to seek after Truth is indispensable to it. Its idea of Unity is not concerned only with the Godhead; it applies also to mankind, to life, to truth, to religion, to human destiny, to the whole universe. The Rev. H. M. Simmons, an American Unitarian, said in 1879 that " Unity is the word in which modern thought centres. History is showing that all religions are ONE; ethnology that humanity is ONE; biology that all life is ONE; chemistry that the earth is ONE; and astronomy that all worlds are ONE. The unity of religions in righteousness, the unity of men with each other and with nature, and the unity of all in God. For this truth of unity will in turn prove itself a gospel, bringing a larger charity and a wiser life to men."

That is a prophecy. The " Gospel " of Unity; Unitarianism is that, and all that it implies. In confirmation another Unitarian, Rev. J. W. Chadwick, of New York, has written: " As for the original meaning of the word ' Unitarian,' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. That meaning was a good meaning, and one of which we need not be ashamed, especially as it is a meaning that has gathered to itself immeasurable addition, scope, and illustration with the advance of time. Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and as such it takes up unto itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word ' Unitarian '; and for every reason there was for assuming it a century ago, there are a hundred reasons now for retaining it and wearing it like a decoration on our breasts; a sign of that nobility which impels us to be good and true. Emerson said that there should be a statement of religion that should make Atheism impossible. Such a statement is the doctrine of the Divine Unity as science teaches it. The name which stands for such a statement is as good a name as can be fashioned by the human voice. Are we good enough for it? That is the deeper question we have to meet.

" But that which the name ' Unitarian " denotes is nothing in comparison with what it connotes. It connotes the principles and ideas that have been associated with it; a movement of thought in sympathy with science; a movement of ethics in sympathy with reform; the subjection of all opinions and beliefs to reason as the sole authority; ' the supremacy of ethics,' deed and not creed the one important thing; that dignity of human nature which Channing called his one sublime idea, and which the march of science has confirmed as grandly as it has confirmed the Unity of God. A name that has connoted all these things, and with all these—innumerable heroisms, sacrifices, and devotions of the men and women who have called themselves Unitarians, is not a name to be lightly or even carefully set aside for any other in the vocabularly of spiritual ideas. 'Tis mightiest for the mightiest. 'Twould become a sceptered monarch better than his crown. 'Tis a name which those will cherish most affectionately and least willingly resign who have entered deepest into all that it suggests of generous thought and noble consecration. The man or church that is entirely true to its best meaning is as free as only those can be who recognise themselves as greatly bound to service of all righteousness and truth and love."

The name " Unitarian " has come to stay, because it means everything that matters, because it is the most inclusive of all names, because it stands for the utmost freedom of thought and openness to receive and absorb all new light and truth that may come; because it means the universal and everlasting Fatherhood of God, and the universal Brotherhood of Man—the ultimate unity of all mankind. In May, 1906, we said in this magazine, paradoxically: " Anything better or truer than Unitarianism will still be Unitarianism—for Unitarianism is the best and truest because it can absorb all that is better and truer."

Aspects of Unitarianism

By the Rev. WILLIAM C. HALL, M.A.

2.—UNITARIANISM AND OPENMINDEDNESS.

To keep the mind open to new truth is not, as some have sarcastically said, to have an empty mind; on the contrary, it is to have a mind with the capacity for being filled.

"But if a man keeps his mind open," asks one, "must he not lack convictions: for is not a conviction an idea on which a man's mind has closed?" That is a plausible contention, but its untruth is easily shown. What we call our convictions are rarely our final opinions; they are simply the strong beliefs which seem continuously to gather power in our experience; that is to say, they are our enlarging beliefs—beliefs which enlarge just as our minds are kept open for the reception of new truth. I am convinced that there is a God; year after year my belief grows stronger, but I find it less easy to describe God. I call Him Father—one term only in which I define Him—but I find that simple human term continuously embodying new thought, and God as the Father means vastly more to me now than when I was a child. My conviction of God has become firmer, my thought of Him as the Father wider and fuller, through what I believe has been a mind kept open to what experience can teach and God himself reveal. Openmindedness is the condition of the confirmation of our highest beliefs. But it may cause us to drop not a few of our convictions. What, then? Let it be said that most people have a few convictions that could be dropped with advantage to truth.

It is not belief, faith, conviction, or any other attitude, inclination, or disposition of mind, with which Unitarianism is ultimately concerned, but truth. And the only mind that can possess truth, which is never static, is the mind that is sufficiently large and open to allow its movements and expansions.

Education as a Mission.

"Education as a Mission," by L. P. Jacks, Principal of Manchester College, Oxford; Editor of "The Hibbert Journal." 1s. net, University of London Press, 17, Warwick Square, London, E.C. 4.

Professor Jacks never uttered a truer word than the main declaration of this Lecture that of all other interests in the Commonwealth Education is of primary importance, that it is the supreme matter to which all other departments of State activity are secondary and subordinate. As a matter of fact all problems are problems of education. All the difficulties and so-called evils of life are such only because of human ignorance—lack of knowledge, and can only be overcome or abolished by that education which destroys ignorance. Knowledge dissipates superstition, error, and misunderstanding; it destroys false science and bad theology. Consequently the promotion of education in its largest sense and widest meaning is the grandest mission in which man can be engaged. This very important deliverance of Professor Jacks was appropriately the inaugural lecture to the Annual Conference of Educational Associations in London, which opened at Bedford College, December 28th, 1921. He denounces the narrow and conventional ideas of education, including the notion that it is "divided into three parts elementary education for the workers, secondary education for the middle classes, and higher education for the rich," also the idea still too common as applied to the working class that it is "an economic device for turning boys and girls into efficient industrial machines." Dr. Jacks' idea of education is not "the thing that frequently masquerades under that name," but "as lifelong, as inter-penetrating all occupations, as married to labour, whether of the hand or of the brain, as teaching every man a better way of doing the work he has to do and living the life he has to live, as covering the total development of his mind and character, as co-extensive with the entire field of his activities."

"Education is a POWER which has the central interests of humanity in its keeping. To be the organ of such a power, even in the humblest capacity, is more than to have a profession. It is to be engaged in a mission." There can be no mistake about it, Professor Jacks is right. Every thoughtful person ought to read what he said.

Mr. James A. Goodenough has published a pamphlet under the title of "MY FATHER . . YOUR GOD" (John viii., 54) purporting to be "A Solution of the Mystery of the Trinity," to be obtained free from the Author, 3, Britannia Road, Great Yarmouth. He is certainly opposed to the doctrine of the Trinity, emphasising the fact that there is only ONE true God, that one being the Father, but he makes much of the virgin birth (though in two Gospel records the ancestry of Jesus is traced back through Joseph), and places Jesus above natural humanity as "The only-begotten son," overlooking the statement of Scripture that all men are the children of God, else how is He their Father? and the plain declaration that "everyone that loveth is born of God" (I. John iv., 7). If others are born of God how can anyone be the "only-begotten"? Isaac was said to be the "only begotten" of his father Abraham, though Abraham had other sons, and Ishmael was born to him before Isaac. The phrase is a man-made title of special endearment, and cannot be taken literally.

For the Children.

CHOOSE! STINGS OR HONEY?

By Rev. H. FISHER SHORT.

OH, the happy homes of England,
There's none like them otherwhere;
Happy hearts and happy faces,
All the happy fireside graces
Make our dear land's name so fair.

A sharp click of the front door lock was like the touching of some magic button. At once, there was the biggest uproar from a small family you could ever wish to hear. Toys were dropped, books were smartly shut and there was a wild, shouting, yelling stampede towards the door. "There's Daddie," "Daddie!" "DADDIE!!"

And it was. He came in like a breeze and was met by a whirlwind. "Hello, Kiddlums!" he roared, beaming with joy at the lovely greeting.

"Half a mo'," he laughed, as they dashed upon him like a besieging army. He was used to the game and had his coat off in a jiffy.

"The last shall be first," he said, as he grabbed up the youngest and rushed into the dining room pursued by his shrieking offspring.

"Oh, Daddie dear! What a noisy man you are," said Mother whose mock protests were stopped with a kiss.

"What's the latest, Daddie?" shouted two or three at once, as everybody gathered round the table. This was always the first question; for Daddie was a wonder. Always had he something jolly or exciting to tell them.

"Guess!" he cried; "and the correct answer wins two helps of cake."

"A sailor's yarn," shouted Tom.

"Cold!"

"A dog's tale," cried Fred.

"Cold!"

"A fire," shouted Winnie.

"Very cold!"

"A collision," cried Sally.

"No! Try again!"

"I know, about a lady."

"'Bout a baby," piped the littlest.

"Sorry chick, but you're cold."

"Oh tell them Dad," broke in Mother; "they're getting no tea."

"Well, then, sit tight and hold your breath."

Everybody was quiet at once.

"It's a proverb from happy Japan, garden of blisses, and it runs, 'It's the melancholy face gets stung by the bee!'"

"That's a funny one," said Fred.

"Yes, it is rather like a riddle, isn't it?" laughed Daddie.

"It is; say it again, please, Dad," said Winnie.

Daddie repeated it.

"But what does it mean?" asked Tom.

"I know," said Fred, looking wise; "it means that if bee-keepers smile they won't get stung."

Daddie smiled, but before he could speak Sally said,

"What's a melancholy face, Daddie?"

"It's a miserable face; a surly, sulky, unhappy face."

"You mean a crabby face, Daddie," said Tom. "It wouldn't do for Fred to go to the bees when Mother sends him back to wash his neck."

"No, and it wouldn't do for Tom to go near a beehive when Daddie sends him back to clean the backs of his boots," retaliated Fred hotly.

"Children! children!" Mother gently chided, and, turning to Daddie, she said, "Tell them what it really does mean, Daddie."

"It means you should always be merry and bright. Somebody once wisely said, "Laugh and the world laughs with you! And it's quite true. And the opposite is true. Here's a little make-up which shows both sides—

'A merry heart goes all the day,
And carries a face right jolly;
But the surly soul that sulks the time away
Always pays for his melancholy.'"

Everybody applauded.

"But what about the bee, Daddie?" asked Winnie.

"That's where the paying comes in dear," explained Mother.

"The bees are other people, and if we are unpleasant and go about with a frown, we have no right to expect them to be pleasant to us. As a rule they don't want our company and cannot help showing it, and that always hurts like the sting of the bee."

"I know; like Nellie Brown at our school, nobody ———"

"Never mind Nellie Brown, dear," interrupted Mother; "what you have to remember is that Winnie mustn't go about with a melancholy face. Always try to make others cheerful and, instead of stings, you will find the honey of happiness everywhere."

———•———

Among the New Year's Birthday Honours two notable Unitarians are included, Mr. D. R. Lewellyn J.P., of Aberdare, and Mr. A. J. Hobson, of Sheffield having been created baronets.

Mr. Major says that Unitarianism cannot command the future. We are sure that the truth will, and that Unitarianism will then as now stand for that.

The President of the Sunday School Association, Rev. J. A. Pearson, has issued his new Year's Message which is an appeal for social service.

National Unitarian Temperance Association.

FORWARD MOVEMENT.

OUR lecturer and agent, Rev. H. Bodell Smith, has been busy during the quarter. He attended a Conference of the Midland Sunday School Association at Waverley Road, Birmingham, and read a paper on "The Teaching of Temperance in Sunday Schools." Mr. Smith delivered lantern lectures at Belper, Coseley, Loughborough, and Newark; he also lectured at Lye and at Fazeley Street Mission. All the gatherings were well attended, and great interest was shown. Mr. Smith is doing good and much-needed work, and we greatly wish it to be continued and extended. It means money, and we appeal to all who recognise the importance of such efforts to reach our young people with the Gospel of clean living, to show a practical interest in the work by subscribing to the fund. The treasurer, Mr. E. Buser, 12, Versailles Road, London, S.E. 20; the hon. secretary, Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13; or Rev. H. Bodell Smith, 4, Ashton Grove, Crystal Road, Blackpool, will gladly welcome donations.

STUDENTS AGAINST ALCOHOLISM.

For a long time past public-school men in some parts of the world have felt it to be their duty to take a more active interest in the far-reaching "Drink" question. The following hopeful article appears in the January issue of the "International Record":—

In many countries the students in the Universities and other educational institutions are seriously considering the question of alcoholism and forming societies to secure the prohibition of the liquor traffic. This is notably the case at Graz and Vienna (Austria), Brussels (Belgium), Phippopoly and Silven (Burgaria), Prague (Czecho-Slovakia), Dorpat (Esthonia), Berlin, Jena and Tubingen (Germany), Uppsala (Sweden), Basle, Zurich, and Freibourg (Switzerland). At Jena University, one of the influential student societies is reported to have closed their beer saloon and become abstainers "en masse."

WORLD STUDENT FEDERATION

During the meetings of the Anti-Alcoholic Congress at Lausanne, Switzerland, in August, 1921, representatives from a number of Student Temperance Organisations met and formed a World Students' Federation. The countries represented in the new federation are:—Austria, Sweden, Switzerland, United States of America, Belgium, Germany, France, Great Britain, Holland, Bulgaria, and Czecho-Slovakia. The officers are:—President, Dr. Courtenay Weeks (England); Secretary, Onno van der Veen (Holland); Treasurer, Harry S. Warner (United States); Executive Committee members, S. Borgstrom (Sweden), and R. Joos (Switzerland).

Sale of Work at Blackburn realised £63; Bazaar, Halifax, £1,032; Sale of Work, Horsham, £36; Bazaar, Mill Hill, Leeds, £1,175; Sale of Work, Stourbridge, £100; Christmas Fair, Evesham, £100; Sale of Work, Stockport, £206; Rochdale, £362; Bolton, Unity, £300.

One hundred and nine American Unitarian Churches have united in a campaign for the increasing of Church membership.

£100 has been left to the Unitarian Church Auckland, N.Z., by Mr. Roderick McLeod, for the advancement of the cause.

A branch of the Women's League has been formed at Evesham, and a chapter of the Laymen's League is being formed at Preston.

The late Mr. Peter Eckersley of Tyldesley, Lancs., has left £2,000 to the Astley Unitarian Chapel for augmenting the Minister's stipend.

THE UNITARIAN MONTHLY

One penny, by post 2d.; 12 copies 10d. post free; 25, 1s. 8d.; 50, 3s. 6d.; 100, 6s. and carriage.

All communications to H. Bodell Smith, 4, Ashton Grove, Crystal Road, Blackpool.

Rev. H. BODELL SMITH,
4, Ashton Grove, Crystal Road, Blackpool,
is at liberty to take Sunday Engagements.

The Christian Life and Unitarian Herald.

From all Newsagents TWOPENCE WEEKLY

Subscription: 8/8 per annum through a Newsagent; 13/- by post to all parts of the world.

ADVERTISEMENTS- 5/- per inch, Special Quotations for a series on application; Births, etc., 2d. per word, minimum 2.6; Sits. Wanted, etc., 2d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum for three lines Paid in Advance.

Literary matter to be addressed to the Editor; business communications to the Manager.

Published Every Friday Afternoon at
5, FETTER LANE, LONDON, E.C.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.

Yearly Subscription 10s. 10d. to all parts of the world.

Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.